

take all hope of merit or sin—knowing that
such was but a man's way—man-well meant to
make himself fit for God's service by
soever will himself or **The Latter-Day Saints'**
act of any kind; thus has **God's** people
in **the** **modern** **age** **walked** **out** **in** **sin**—**and** **done** **what** **they** **wanted**
MILLENNIAL STAR.
to **get** **a** **place** **to** **work** **as** **ministers** **to** **other** **men**
now **nothing** **else** **but** **to** **get** **what** **they** **wanted**
old and **broken** **old** **houses**; **and** **thus** **now** **are**
or **beggars** **of** **God's** **people** **now** **all** **but**
dead **men**; **again** **THEY** **HATE** **ME**, **LET** **HIM** **HEAR** **WHAT** **THE** **SPRIT** **SAYETH**
youd **God** **send** **me** **to** **you** **and** **unto** **the** **churches**.—Rev. ii. 7.

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ADDRESS ON THE OPENING OF THE NEW YEAR.

Eighteen hundred and fifty-two, with all its varied events and changing scenery, has passed away for ever, and eighteen hundred and fifty-three has commenced its panoramic display. The full catalogue of mighty events that may transpire, and wonderful scenes that may be unfolded, before another circle of the seasons has rolled around, is not for us to describe; but one feature of the new year we will foretell—it will be a year of absorbing interest to all Saints and sinners who watch the progress of the kingdom of God; and this for three reasons:—the dispersion of a corps of more than one hundred Elders among the kindreds of the earth, to preach the fulness of the everlasting Gospel—the grand Conference of all the general authorities of the Church which will be held in the strongholds of Zion, preparatory to laying the foundation of a Temple, on the 6th of April next—and the further revelation of the purposes of the Almighty, to the inhabitants of the earth.

It may appear startling and astonishing to Christendom, that out of a limited community like the Latter-day Saints of Deseret, upwards of one hundred individuals should be found ready at a moment's notice to sacrifice the endearments of home and family, and the prospects of worldly gain, for the purpose of travelling to strange and distant nations to preach the truths佈道 to and universally despised by the world, and to advocate their claims of all everywhere wicked against people; to worldly-minded Christians, who are as ignorant of the true plan of salvation and the mighty purposes of Jehovah, as a child unborn, the manifestation of such a spirit in so small a community may appear extraordinary, and be considered the development of a strange and unaccountable fanaticism; but to those whose hearts have been opened to the reception of the truth, and whose minds have been illuminated by the Spirit of the Almighty, sufficiently to enable them to comprehend in some small degree the true genius of the Gospel of Jesus, and the purposes of the Lord for the salvation of mankind—to those the existence of such a spirit in the bosoms of the Latter-day Saints is an overwhelming evidence, an irresistible testimony, that the Author of salvation is working with them. It is the manifestation of the same feeling that inspired the bosom of the Saviour when he sacrificed the glories of his Father's throne to dwell amongst men on the earth, and be despised, mocked, spit upon, and subject to sorrow and death. It is an argument in favour of the divine character of "Mormonism," which no man is able to gainsay.

We expect great things to follow the diligent and self-denying labours of these men of God. In the very nature of things it must be so. They carry the word of the Lord with authority to the nations of the earth, commanding the inhabitants thereof to repent of their wickedness and ignorance, and journey to Zion to build up the kingdom of God; and the word of the Lord will not return unto him void,

but will accomplish that whereunto it is sent. It is utterly impossible for an honest soul, who is earnestly seeking the things of God, and whose mind is not wholly enveloped in the thick darkness of sectarian tradition and superstition—it is utterly impossible for such an one to resist the simple yet powerful testimony of one sent of God without purse or scrip. The still small voice of the Spirit of the Almighty, which lighteth more or less every man that cometh into the world, will bring conviction over the honest heart, and beget a faith, a confidence, and a burning love towards the simple truths which may flow from the mouth of the humble, self-denying servant of God, who nevertheless speaks as one having authority. A love for the truth is too firmly implanted in the bosom of every honest man, for the testimony of God's servants to be altogether rejected. It matters not to what nation they may be sent, there they find a people—sometimes few, sometimes many—waiting for the consolation of Israel, and ready to fall in with the terms of salvation. Therefore, the labours of such a band of Elders as were deputed on missions at the August Conference in Salt Lake City, will, without doubt, accomplish great things in rolling on the wheels of salvation to the ends of the earth, and in effecting a rapid increase of numbers, faith, and strength, to the kingdom of God.

The testimony of these Elders will be felt from sea to sea and from shore to shore. It will be a voice of hope, glory, and immortality to thousands who are bowed down to the earth by the oppressions and exactions of merciless tyrants, and the false teachings of unauthorized priesthoods, which are not in reality Priesthoods at all, but only vile counterfeits of the Holy Priesthood of the Son of God. Thousands now enveloped in the mists of error and ignorance, groping for the truth as blind men for the wall, will hail the message of these servants of God, as the precious gem they have been so long ineffectually seeking; and will return the sweet incense of their extatic songs of praise and thanksgiving to the Giver of every good and perfect gift, for His abounding mercy unto them, in sending His servants with the truth, before they perished in their ignorance. But to the proud and the haughty, who are filled with the good things of this life—who have their reward

in this world—who trample upon the necks of their fellow-man—who grind the faces of the poor to the earth, and defraud them of their hire—who disregard the tears of the innocent, and shut their ears to the cries of the widow, the orphan, the afflicted, and the destitute—to such the testimony of those servants of God will be a voice of thunder, an omen of evil, a foreshadowing of the day of retribution, when the poor and the persecuted, the humble and the pure in heart, shall be exalted to thrones of power and authority; and the sons of those that despised them shall bow themselves down at the soles of their feet, and lick the dust before them.

To those who are officiating in the ordinances of unauthorized and ungodly priesthoods, and propagating the false doctrines of man-invented systems of religion, the testimony of these servants of God will be the voice of Jehovah calling them to account for their stewardship, summoning them to surrender their pretended claims and assumed titles, pertaining to the authority of the Priesthood; and charging them to humble themselves, to repent and forsake their sins, and be baptized for the remission of them, like other men, yea, even like little children; for no flesh, no human institution, or system, or authority, can stand before the Almighty when He rises up to do a work upon the earth; but all fall before Him, and vanish at His presence. To the Saint then, and to the sinner, the testimony of so many of the servants of God will render the new year one of surpassing interest.

The development, in April next, of the united Councils of the First Presidency, the Twelve Apostles, and the various Quorums of the Priesthood in Zion, will be the most important, the distinguishing event of the year 1853. It is not vain boasting to say, that no other event among the Saints, or the nations of the earth, will surpass it in interest or importance, that no other circumstance will carry with it such a weighty influence for time and for eternity. The councils, and parliaments, and congresses of the nations, are folly compared with the deliberations of the Holy Priesthood in Zion. The representatives of a nation sit in council to make laws for the temporal government of the inhabitants of a limited portion of the earth, and very often their deliberations are shaped by selfish interest and party purposes, and God is not in the matter;

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but the representatives of the Majesty of Heaven, the authorities in Zion, sit in council for the living and for the dead ; they deliberate upon the purposes of the Almighty for the accomplishment of the salvation of all the inhabitants of the earth who are living, and also for the salvation of all those who have died without the Gospel. As action is the great law of existence, and progress in one way or other the inevitable result, the councils of the nations sit and discuss the most plausible means for acquiring greater power and dominion over a portion of their fellows ; accordingly the results of their deliberations are, very often, oppression, war, spoliation, and misery, to the objects of their attention ; but the Councils of Zion sit to discuss the best and most effectual and speedy means of recovering the whole earth and all the inhabitants thereof from the power and dominion of the Usurper, Satan, and bringing it into perfect subjection to the King of kings, whose right it is to reign and exercise universal authority and dominion ; and the results are joy, peace, and happiness, salvation and immortality to every soul that believes. The councils of the nations are often the theatres of division, strife, and bitter and vengeful feelings, and sometimes of violence and blood, making men devilish; but the Councils of Zion are the habitations of unity and peace, and the Spirit of the Lord rests down upon them, causing a heavenly, saving influence to go forth from them to the most distant nations where their power is felt.

The state in which mankind are now and have been for generations past, creates an ample necessity for the legislation of authorities endued with power from on high. The evils that exist universally among men are not the growth of a day ; they are the effects of the wisdom or folly of men for centuries ; and Herculean strength, yea, Almighty power, is necessary to remove them from the face of society, that the human race may once more go free, and become happy and godlike. Can the laws of men remove the folly, and impositions, and deceptions, and oppressions, and pride, and hypocrisy of priesthood ? Can the laws of men prevent the tyrant from fettering and scourging the slave ? Can the laws of men prevent the child from despising its father and mother ? Can the laws of men prevent extortion, and robbery, and violence, and murder ? Can

the laws of men prevent intrigue, seduction, and violation ? Can the laws of men prevent fornication, adultery, and bastardy ? Can the laws of men stem the streams of generative power that are hourly rushing to worse than waste, and direct them into their proper channels, that nothing be lost ; but that all men and women may fulfil the measure of their creation, by the proper development and exercise of all the energies and powers they are endowed with ? In short, can the laws of men remove the effects of the curse from the earth, and bring immortality and eternal life to this creation ? We boldly answer no, to these questions ; on the contrary, very many of the laws of men directly uphold all these monstrous, death-dealing evils. Every man then, of a sane mind, will see the necessity of the Almighty interfering in the affairs of men, and of His having authorities on the earth to carry His measures into operation for the salvation of a ruined world ; and he may see also how futile and insignificant will be all the efforts of men to stay the hand of the Eternal, or to thwart His purposes, as they are developed from time to time, through the Councils of His servants. And the man that understands this, will realize a little of the importance of the Conference that will be held in the valleys of the Rocky Mountains in April next ; for the revelations of the Lord are there, and the Holy Priesthood of the Lord is there to carry those revelations into effect, notwithstanding the raging of heathendom, or the vain imaginations and foolish opposition of christendom. The spirit that will go forth from the Conference in Zion will shake the kingdoms of the earth, and cause them to tremble like aspen leaves before it. It will extend to the utmost bounds of the habitable globe, and will prove a savour of life or of death unto every soul that feels its influence, whether Saint or sinner. It will cause those who love righteousness and peace to rejoice with joy unspeakable, while fear will surprise the hypocrite, and seize upon the wicked, as pain upon a woman in travail.

The Christian world despise the idea of the Almighty giving revelations in this our day. They complacently enough say, they believe the revelations of Prophets who have long since passed from this stage of action ; and they build splendid churches and chapels to their memory, instead of to the name of the Lord ; but they altogether

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scoot the idea of Prophets bringing forth revelations from heaven in their own day. Now this is one of the grandest devices of Satan to accomplish the damnation of the world. He knows very well, that the Lord never damns a people for rejecting the writings of Prophets who lived ages before that people; but he knows that the Lord damns those only who reject a living Prophet or Apostle; consequently he cares not how much old, dead revelations—revelations by Prophets long dead—they may believe; the words of Prophets who lived prior to their day, they may have as familiar as household words, providing he can only prevent them receiving the revelations of living Prophets or Apostles. He knows full well, that faith in and obedience to the living spirit of a living Priesthood are life and salvation; but that a faith only in the dead letter of a dead Priesthood is not the faith to lay hold on eternal life. This is his grand artifice, and has been an eminently successful one too, in all ages of the world. It caused the death of all the Prophets and Apostles, and of Jesus, and of Joseph and Hyrum Smith, and thousands of the Saints of God.

This notion prevails most extensively among the world at the present time. And not only do the world disbelieve in present revelation, but many that have the name of being Saints do not believe in it any more than they ought. They imbibe, or have never lost, the notion of Christendom, that they must be for ever thinking upon and believing a few principles which they have received as their creed, and must never believe more or less, worlds without end. They forget the admonition of Paul, to increase in knowledge and go on unto perfection; they forget that it will take "all truth" to make them altogether perfect men in Christ Jesus; they forget that it is the privilege of the Saints to shine more and more unto the perfect day, until they are filled with the fulness of the Godhead. Why need man be always repenting, and being baptised, and having bands laid on them for the Gift of the Holy Ghost, unless they are always sinning, and polluting themselves, and soiling their garments? There is no necessity for referring back to these things for their own persons, unless they fail to keep the commandments and precepts of the Lord.

These first principles are not the only

ones that will be made plain in the onward course of the Saints. Things which are now mysteries to them will by and bye become perfectly plain, and in their turn be comprehended, whilst other mysteries remain to be solved and made plain. The resurrection of the dead, the Millennium, and the judgment day, are subjects which the Saints as yet see, as through a glass, darkly; they are not perfectly open to their understandings; yet even these things the Saints will one day perfectly understand, and will advance in pursuit of other truths which may not then appear so definite to them.

How short-sighted and narrow-minded the exclamation that some use, that "Mormonism" is not the same now as it was at first. It would not be the Church of Christ if it were the same now as at first; it would not be a whit superior to the hundreds of churches of men. And if it should stay where it is now, it is not the Church of Christ. And if it ever stay throughout eternity, it will not be the Church of Christ. The Church of Christ does not dwell in the iron jacket of a settled creed, as the religions of men do; it bursts all such trammels; it soars aloft unfettered in the sublime regions of intelligence and truth; it scales the heights of heaven, and fathoms the depths of hell, and makes every particle of truth form a part of its creed, and become subservient to its perfection.

What then? Shall we go backward to death, instead of forward to life eternal? Shall we shut the mouth of Jehovah, and seal up the heavens as brass, and content ourselves with the limited knowledge we now enjoy? Shall we tell the Almighty to close up the visions of eternity, and shade His resplendent glories from our view? Shall we prefer our present humiliation, and misery, and wretchedness, and weakness, and partial gloom and darkness, to the exaltation, and happiness, and joy, and powers, and transcendent splendours of an immortal youth in the presence of the God of glory? Rather wish the new year let us renew our diligence, and stir up our expectations that before its close our knowledge in the principles of eternal life will be greatly increased; and say—O Lord, our Father in the Heavens, after the darkness of ages, thou hast turned again the light of thy countenance upon us, and commanded to unfold the ordinances of eternity to our understanding; this

REVELATION.

away our stubbornness; prepare us, thy people, for the further revelations of thy will; and continue to shed upon us thy light, and thy intelligence, and thy glorious revelations, until we are prepared for

thy presence; then, our Father, take us to thyself, that we may ever rejoice in thy presence, and dwell in the midst of thy glory; in the name of thy worthy Son, Jesus Christ. Amen.

REVELATION,

GIVEN TO JOSEPH SMITH, SAUVOO, JULY 12, 1843.

(From the *Deseret News Extra*, of September 14th, 1852.)

: Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives, and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I have about to give unto you; for all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall shun the law which was appointed for that blessing, and the conditions thereof, as you instituted from before the foundations of the world, and as pertaining to the new and everlasting covenant, it was instituted for the fitness of my glory; and he that receiveth a fulness thereof, inust, and shall shun the law; or he shall be damned, saith the living God.

: And I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed,立于世，且为世人所知，and that too most truly, by revelation and commandment; through the medium of spirit anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the first days, and there is now but one on the earth at a time, on whom this power, and the keys of this Exalted we confer,) are of no effi-

cacy, virtue, or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or, will I receive at your hands, that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and every thing that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth, are by me; and whatsoever things are not by me, shall be shaken and destroyed.

Therefore, if a man marry his wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world; and she with him, after covenant and marriage is not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry, nor are given in marriage, but are appointed angels in Heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without配偶.

tation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time, and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power,—then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate, and narrow

the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom He hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death; and many there are that go in thereat; because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord; and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue, so long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea.

shore, ye could not number them. This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein He glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which He made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, Nay: for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are Gods. David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word: and as ye have asked concerning adultery,—verily, verily I say

unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth, shall be remitted eternally in the heavens; and whosoever sins you retain on earth, shall be retained in heaven.

And again, verily I say, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant: and behold! and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

Now, as touching the law of the Priesthood, there are many things pertaining thereto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me; and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according

to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. But if one, or either of the ten virgins, after she is espoused, shall be with another man; she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment; and to fulfil the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may glorified.

And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him; or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega, Amen.

EDITORIAL.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 1, 1832.

THE KINGDOM OF GOD.—REVELATION AND RESTITUTION.—Through the kind providence of an Almighty Father we are enabled to engage in the Editorial labours of a new Volume. We greet our numerous readers with a Happy New Year, trusting that all Saints have applied the time of the past year so profitably as to be able to look upon it with a great degree of satisfaction, and feel that they are fully prepared to engage in the duties and varied scenes of the future.

Each succeeding year is destined to prove more and more propitious to the work of God, and will introduce events which will arouse the attention of the world to the important fact that the God of heaven is setting up His kingdom on the Earth, on so sure a foundation that it shall no more be thrown down, but will break in pieces and consume all other kingdoms, and shall stand for ever. Such a kingdom is the only one that man can eternally be saved in—a kingdom that shall stand for ever—hence it should be hailed with more than gratitude, with adoration, by every son and daughter of Adam that desires Eternal Life.

It is a great privilege which the Saints possess, to be organized as a Church among the nations of the earth; but their blessings are far short of what they will enjoy when they fully become members of the kingdom which the Prophet Daniel speaks of. The Church of God whenever it has been organized has been required to respect and honour the earthly power under which it has existed, and such will continue to be the case whilst it is mixed up among the nations. But thanks be to God—He has called upon His Saints to gather to a place where they will not only be known as a Church in Christendom, but be recognized as a distinct PEOPLE, possessing all the rights of a kingdom among the nations of the earth. It is an undeniable fact that the laws and institutions of the governments which are now upon the earth have been formed by men who had not the inspiration and the voice of the Lord as their guide; and the result is, not one of them is sufficiently liberal to allow men to walk purely in the light of Revelation, whereby all things might be restored which have been spoken of by the Prophets since the world began.

It is not consistent that the people of God should always be subject to man-made governments; if it were so they never could be perfected. None other than a government under the direction of Apostles and Prophets is sufficient to perfect mankind; they were given of God for this purpose. (Ephesians iv.)

The whole civilized world deny the right of Apostles and Prophets to govern mankind; and here is the necessity of God gathering out His people to a place where He can guide them by the voice of those to whom He can reveal all things that ever were or ever will be. This will give the kingdom of God the superiority over all other kingdoms, for with it must be associated all knowledge—hence all power that God ever revealed or gave to man upon the earth; anything less than this would not be a restitution of all things spoken of by the Prophets.

The question may be asked, where is this place in which God has purposed that His Saints should become a people, and enjoy a people's rights and privileges? We answer, it is under the Constitution of the United States, which was framed by men inspired of God, though they heard not his voice. This Constitution is liberal and

God-like ; it recognizes no law superior to a man's religious faith. A man's religious faith is the only thing that has a tendency to lead him to his God ; and under the rights of the Constitution of the United States, he is untrammelled—he is as free as his God would have him to be ; under it there is perfect liberty to bring forth the laws and institutions of Heaven, and to make laws to sustain and defend them, whatever they may be. Thus it is where the Saints are gathering ; the civil law justly becomes their servant, and the laws of God reign supreme under the administration of His Prophets, as in days of old. Thus the way is effectually opened, through the mercy and wisdom of God, that His Kingdom may come, and His will be done.

Many Revelations have been brought forth by the Prophet Joseph, and published to the world, which plainly manifests that the work of restoration was through him recommenced, and that he held the keys thereof ; that he like Moses brought forth the law of God unto the people, which law is to be their wisdom and their understanding in the eyes of the nations when they possess the goodly land. Perhaps none of those Revelations declare more pointedly, that we are now actually witnessing the scenes of the dispensation of the fulness of times, than that which we have the privilege of presenting before our readers in the present Number of the *Star*. This truly indicates a gathering together of all things which are in Christ, both which are in Heaven and which are in earth ; not even excluding the principles and institutions by which our fathers were perfected, and in the keeping of which, they obtained favour with God.

These things are truly fulfilling the prophecies which the Holy Prophets have spoken since the world began, concerning the Last Days, in the restitution of all things preparatory to the second coming of Messiah.

This restoration embraces the fulness of the Gospel of Jesus Christ, as the means by which we can obtain a knowledge of God, and of His Son, whom He hath sent, which is Eternal Life,—which Gospel is the power of God unto salvation, from all enemies, to every one who believes it.

The Gospel embraces every institution, every ordinance, and every covenant that has been enjoyed by the people of God in any former dispensation. The first principles of it have been restored, and the ordinances connected therewith; faith and repentance, baptism for the remission of sins, and the Gift of the Holy Ghost by the ordinance of laying on of hands, by authorized ministers, are preached in the name of Jesus, and hundreds of thousands have proven them to be true, by their own experience.

Other principles and ordinances are as necessary to be believed and observed as those just named, in order to a continued salvation, and to enable man fully to become one with the Son of God, as he is one with his Father in all things ; among which there are none more sacred and holy, or more Godlike, than the institution of matrimony, by which an eternal relationship is entered into and sealed by the direction and superintendence of the Redeemer of the world, through his legally constituted authorities on earth, in Zion ! Through this institution did Abraham inherit the promise, and through it will his seed receive of their father's inheritance, or of the promises made to their fathers.

Jesus plainly declared that the children of Abraham would do the works of Abraham ; and if they were Abraham's seed, then were they heir to the promises.

Let now the wicked forsake their ways, and the unrighteous their thoughts, and turn unto the Lord, that they may obtain mercy, and to Abraham's God, who alone can pardon. And we would say to all that have entered into covenant with God, Keep His commandments, observe His ordinances, and walk by every word that pro-

ceeds from His mouth : let not the dust cleave to your feet, nor your hands be stained with pollution ; let not your hearts lead you astray, for the commandment of God is holy ; "Thou shalt not covet thy neighbour's wife," nor anything that is thy neighbour's.

Thanks be to God, that through the Gospel of Christ, there is one spot on earth where the sanctity of female virtue, freedom in agency, and womans' rights, are guarded with holy vigilance ; where the licentious cannot profane them with impunity ; and where man must learn, that virtue and purity in keeping all the commandments of God, is the only condition by which he may hope to receive a place among the hundred and forty and four thousand that shall stand with the Messiah upon Mount Zion, having his Father's name written in their foreheads.

As the Saints are thus permitted to enter upon a new year with new revelation, and new light, which is calculated to inspire new hopes and a more ardent zeal, let it be another assurance to them, that unless they renew their energies in keeping the commandments of God, and gather into His literal kingdom on earth, they cannot inherit that salvation which He has prepared for those who shall dwell secure in Zion, when the predicted plagues, death, mourning, and famine, shall come upon Babylon, and she be utterly burned with fire. For know ye this, that God has purposed to reward her for all her iniquities.

Because of what is coming upon the earth, and is near at hand, the cry is now heard, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The wise and the prudent will foresee the evil, and haste to hide themselves ; but fools will despise the admonition given them, and put far away the evil day, until they are overtaken as a thief in the night ; then will they call upon the rocks and the mountains to fall upon them, and hide them from the face of Him who is terrible in His fierce anger.

Let Saints be wise, and know that wisdom's ways are ways of peace, and all her paths are pleasantness. Our earnest prayer is, that the year 1853 may be far more propitious to the work of God than any preceding one ; that the light and glory of Zion may go forth through the revelations of God, and, like the rising Sun, continue to shed forth her benign rays, until the whole earth is lighted therewith, and every honest soul partakes of the life-giving power. With an earnest desire to be remembered in the prayers of the faithful everywhere, we feel to dedicate our energies for the coming year to God and His cause, and we trust all Saints will follow our example. May the salvation of our God ever be round about His people. Amen.

SUPPLEMENT TO THE FIFTEENTH VOLUME OF THE "STAR."—Finding ourselves unable to publish, in the columns of the *Star*, the whole of the Minutes of the Conference held in Salt Lake Valley, August 28th, 1852, &c., &c., as published in the *Deseret News Extra*, of September 14, 1852; and feeling convinced of the necessity of the Saints being acquainted with them without delay, we have come to the conclusion to publish them in the form of a *Supplement* to the *Star*. This *Supplement* will contain about 64 pages of matter of the highest importance to the Saints, including the Revelation published in the present Number of the *Star*; two lengthy Discourses, by President Brigham Young, on the present condition of the human family, and the transcendent glories that await the faithful Saints ; a Discourse by Elder Orson Pratt, on the subject of the Relationship of the Sexes ; Speeches by Elders John Taylor, G. A. Smith, E. T. Benson, &c., &c. : and, altogether, will be one of the most interesting works issued from our office. Price fivepence.

HISTORY OF JOSEPH SMITH.

(Continued from page 702, Vol. XIV.)

On the 9th, a Conference of High Priests, Elders, and officers of the Church of Christ in New Portage, Medina county, Ohio, was called at the house of brother Kirlins, which I attended. It had been suggested that Elder Rigdon might remove from Kirtland to New Portage; but after listening to the proceedings of a previous Conference in Portage, from brothers Palmer and Bosworth, it was decided that Elder Rigdon should not remove; and that the brethren in New Portage should assist all in their power to build the Lord's House in Kirtland; and that the brethren erect only a temporary or cheap place for meeting in Portage, as that was not to be established as a Stake at present; and that course would enable them to do more for the House in Kirtland.

At a Council of the High Priests and Elders, (Orson Hyde, Clerk,) at my house, in Kirtland, on the evening of the 12th of February, I remarked, that I should endeavour to set before the Council the dignity of the office which had been conferred on me by the ministering of the angel of God, by His own voice, and by the voice of this Church; that I had never set before any Council in all the order of it, which it ought to be conducted, which, perhaps has deprived the Councils of some, or many blessings.

And I continued and said, no man is capable of judging a matter, in Council, unless his own heart is pure; and that we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions, &c.

But to return to the subject of order: in ancient days Councils were conducted with such strict propriety, that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least, until the voice of the Lord, by revelation, or the voice of the Council by the Spirit was obtained, which has not been observed in this Church to the present. It was understood in ancient days, that if one man could stay in Council, another could; and if the President could spend his time, the members could also; but in our Councils, generally, one will be uneasy, another

asleep; one praying, another not; one's mind on the business of the Council, and another thinking on something else, &c.

Our acts are rendered, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow-beings, they may be there, perhaps, condemn us; there they are of great consequence, and to me the consequence appears to be of force, beyond anything which I am able to express, &c. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this Council; and if you are now prepared to sit in Council upon the soul of your brother.

I then gave a relation of my situation at the time I obtained the record, the persecutions I met with, &c., and prophesied that I would stand and shine like the sun in the firmament, when my enemies and the gainsayers of my testimony shall be put down and cut off, and their names blotted out from among men.

The Council proceeded to investigate certain charges presented by Elder Rigdon against Martin Harris; one was, that he told A. C. Russell, Esq., that Joseph drank too much liquor when he was translating the Book of Mormon; and that he wrestled with many men and threw them, &c.; and that he (Harris) exalted himself above Joseph, in that he said, "Brother Joseph knew not the contents of the Book of Mormon, until it was translated, but that he himself knew all about it before it was translated."

Brother Harris said he did not tell Esq. Russell that brother Joseph drank too much liquor while translating the Book of Mormon, but this thing occurred previous to the translating of the book; he confessed that his mind was darkened, and that he had said many things inadvertently, calculated to wound the feelings of his brethren, and promised to do better. The Council forgave him, with much good advice.

Brother Rich was called in question for transgressing the Word of Wisdom, and for selling the revelations at an extortionary price, while he was journeying east with father Lyons. Brother Rich confessed, and the Council forgave him

upon his promising to do better and reform his life.

ORSON HYDE, Clerk.

Liberty, Clay county, Missouri,
February 18, 1844.

A. Leonard, Esq.: Dear Sir,—I have received a line from William Pratt, who called on you a few weeks since, to inquire if your services could be secured in the prosecution of claims for damages by our Church against the citizens of Jackson county; and by his letter it appears that you are willing to engage. So far as I have conversed with the principal leaders of our Church, they are desirous to secure your services, which also meets the approbation of our counsel in this county, viz., Mearns, Reese, Deniphon, Atchison, and Wood.

I write this a few moments before closing the mail, and have not time to state particulars, as to the extent of the suits, &c., but believe that four or five suits have been brought by Phelps and Co., for the destruction of the printing office, &c., &c., and by Partridge and others for personal abuse, &c. I understand that at the next Monday term of the Circuit court, petition will be made for a change of venue in Jackson county, and I suppose no case can be tried before next June or October term. If it is expedient, some one of our people will call on you a few days, and during the interim, wish you to drop a line if convenient.

We have this day received a communication from the Governor of the 4th instant, in which he states, that he is of opinion that a military guard will be necessary, to protect the State witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit Attorney, in protecting the court and officers, and executing their precepts and orders during the progress of these trials.

The foregoing relates to a court of inquiry into criminal matters, to be held in Jackson county, next Monday week.

Very respectfully, and truly
Your obedient servant,

ALEXANDER S. GEISLER.

Minutes of the Organization of the High Council of the Church of Christ of Latter-day Saints, Kirtland, February 17, 1834.

This day a General Council of twenty-four High Priests assembled at the house of Joseph Smith, jun., by revelation, and proceeded to organize the high Council of the Church of Christ, which was to consist of twenty-four High Priests, and one or more Presidents, as the case might require. This

High Council was appointed by revelation, for the purpose of settling important difficulties which might arise in the Church, which could not be settled by the Church, or the Bishop's Council, to the satisfaction of the parties.

Joseph Smith, jun., Sidney Rigdon, and Frederick G. Williams, were acknowledged Presidents by the voice of the Council; and Joseph Smith, sen., John Smith, Joseph Cox, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, High Priests, were chosen to be a standing Council for the Church, by the unanimous voice of the Council. The above-named Councillors were then asked whether they accepted their appointments, and whether they would act in that office according to the law of heaven; to which they all answered, that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

The number composing the Council, who voted in the name and for the Church in appointing the above-named Councillors, were forty-three, as follows:—nine High Priests, seventeen Elders, four Priests, and thirteen members.

Voted, that the High Council cannot have power to act without seven of the above-named Councillors, or their regularly appointed successors, are present. These seven shall have power to appoint other High Priests, whom they may consider worthy and capable, to act in the place of absent Councillors.

Voted, that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this Church government, of any one of the above-named Councillors, it shall be filled by the nomination of the President or Presidents, and sanctioned by the voice of a General Council of High Priests, convened for that purpose, to act in the name of the Church.

The President of the Church, who is also the President of the Council, is appointed by revelation, and acknowledged in his administration by the voice of the Church; and it is according to the dignity of his office, that he should preside over the Council of the Church; and it is his privilege to be assisted by two other Presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the Council without an assistant; and in case that he himself is absent, the other Presidents have power to preside in his stead, both or either of them.

Whenever an High Council of the Church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the Twelve Councillors to cast lots by numbers, and thereby ascertain who, of the Twelve, shall speak first, commencing with number one; and so in succession to number twelve.

Whenever this Council convenes to act upon any case, the twelve Councillors shall consider whether it is a difficult one or not; if it is not, two only of the Councillors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six; but in no case shall more than six be appointed to speak. The accused, in all cases, has a right to one half of the Council, to prevent insult or injustice; and the Councillors appointed to speak before the Council are to present the case after the evidence is examined, in its true light, before the Council; and every man is to speak according to equity and justice. Those Councillors who draw even numbers, that is, two, four, six, eight, ten, and twelve, are the individuals who are to stand up in the behalf of the accused, and prevent insult or injustice.

In all cases the accuser and the accused shall have a privilege of speaking for themselves, before the Council, after the evidences are heard: and the Councillors who are appointed to speak on the case, have finished their remarks. After the evidences are heard, the Councillors, accuser and accused, have spoken, the President shall give a decision according to the understanding which he shall have of the case, and call upon the twelve Councillors to sanction the same by their vote. But should the remaining Councillors, who have not spoken, or any one of them, after hearing the evidences and pleading impartially, discover an error in the decision of the President, they can manifest it, and the case shall have a re-hearing: and if, after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly: but in case no additional light is given, the first decision shall stand, the majority of the Council having power to determine the same.

In cases of difficulty respecting doctrine, or principle, (if there is not a sufficiency written to make the case clear to the minds of the Council,) the President may inquire and obtain the mind of the Lord by revelation.

The High Priests, when abroad, have power to call and organize a Council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it: and the said Council of High Priests shall have power to appoint one of their own number, to preside over such Council for the time being. It shall be the duty of the said Council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the High Council of the Seat of the First Presidency of the Church. Should the parties, or either of them, be dissatisfied with the decision of the said Council, they may appeal to the High Council of the Seat of the First Presidency of the Church, and have a re-hearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made.

This Council of High Priests abroad, is only to be called on the most difficult cases of Church matters: and no common or ordinary case is to be sufficient to call such Council. The travelling or located High Priests abroad have power to say whether it is necessary to call such a Council or not.

There is a distinction between the High Council of travelling High Priests abroad, and the travelling High Council composed of the Twelve Apostles, in their decisions: From the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the Church, in case of transgression.

Resolved, that the President, or Presidents of the Seat of the First Presidency of the Church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal, and the evidences and statements accompanying it.

The twelve Councillors then proceeded to cast lots, or ballot, to ascertain who should speak first; and the following was the result, namely:—

Oliver Cowdery,	No. 1	John Johnson,	No. 7
Joseph Coe,	" 2	Orson Hyde,	" 8
Samuel H. Smith,	" 3	Jared Carter,	" 9
Luke Johnson.	" 4	Jos. Smith, sen.,	" 10
John S. Carter,	" 5	John Smith,	" 11
Sylvester Smith,	" 6	Martin Harris,	" 12

After prayer the Conference adjourned.

OLIVER COWDERY, } Clerks.
ORSON HYDE,

(To be continued.)

VARIETIES.

ACCOUNTS from Newfoundland state that the potatoe crop has proved an entire failure.

EARTHQUAKES are becoming quite common now-a-days. Last Saturday night (Dec. 28) nearly all the people of several small towns in Massachusetts were aroused from their slumbers by a shock that lasted for some time.—*New York Herald*.

JEALOUSY IN DESERET.—The green-eyed monster seems to have entirely overlooked the ladies of Salt Lake, in his round of terrestrial visitations. Such a thing as a spiritual Kilkenny fight is a thing wholly unheard of and unsuspected in the annals of Mormonism.—Deseret Correspondence of the *St. Louis Intelligencer*.

THE papers state that the Pope has appointed a commission to investigate with the greatest minuteness, the mystery of the immaculate conception of the Holy Virgin. The commission is composed of Cardinal Fornari, President; M. Pacifici, the Canon Audifio; Father Spada, a Dominican friar; and Fathers Peronne and Passaglia, of the Company of Jesus.

MOVEMENTS OF CIVILIZATION.—The United States government has determined on opening, by fair means or foul, the ports of Japan, for the purposes of commerce. Part of the squadron appointed for this expedition is already on its way. The whole squadron embraces thirteen vessels, as follow:—one ship of the line, four steam frigates, one raree frigate, three sloops of war, one brig of war, and three store-ships; carrying 236 guns, and a force (including those of the store-ships) numbering about three thousand three hundred men, in addition to seven hundred marines, which will bring the effective force of the squadron to four thousand men, exclusive of officers. The *New York Herald* also proposes the opening of the ports of China by similar means. Let the nations go ahead in their headlong career; God will have a reckoning with them by and bye, for their ambition and overbearing; but in the meantime their actions will result in one good—that of preparing the barbarous nations, upon whom civilized nations spend their ambition, for the introduction of the kingdom of God; whereas it cannot be introduced under their existing institutions.

WOMEN IN BEREZOV.—Men, in these parts, are not averse to matrimony, and women being generally esteemed, are much sought in marriage; as men are convinced that on taking a wife, she will render herself useful, and that the management of the house and all domestic comforts will be cared for by her. The service of a hireling, such as would render a bachelor's life less irksome, cannot at all be obtained here; and the consequence is, that though daughters even of the richest parents do not bring their husbands any fortunes unless there is no male issue, an old maid is quite a rarity; at least, I never met one, with the exception of the infirm and the deformed. With the Berezovians, females are invaluable, and it is they who make their choice of a husband, instead, as with us, of the husband choosing the wife. I have seen instances of poor girls, daughters of parents of the humblest class, refusing Government functionaries of the higher class, when the man was found to be stained by vices; and this was considered so natural that nobody wondered at it. With us, on the contrary, no sooner is a position in society offered, than a young, beautiful, and lovely female is thrust into the arms of a reprobate, be he ever so corrupt and brutalized; and very often by a compact secretly formed between the parents themselves under the plausible, but wicked plea, that they are promoting her happiness.—*Revelations of Siberia*.

THE NEW YEAR.

Swiftly and surely the moments fly;
Another short year has now passed by.
Borne far away on its heaving breast,
Past joys and sorrows are lulled to rest.
The old year's fled to the mighty deep,
Where its countless predecessors sleep.
We watched it pass on and disappear,
And we gladly welcome the New-born Year.
For each new year as it glides away,
Brings nearer to us the Millennial day,
When Christ will appear His Saints to own,
And in equity reign on David's throne.
The tares He will burn, the wheat redeem;
And on earth his sceptre sway supreme.